When the Pastor Becomes "Pasta": A Biblical Warning Against the Twisting and Watering-Down of the Gospel of Jesus Christ

當牧師變成「義大利麵」: 聖經對扭曲與稀釋主耶穌基督福音的警告

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INTRODUCTION 導論

There is a plague spreading through the Protestant world — not a plague of persecution from without, but a plague of compromise from within. Across countless pulpits, the sharp, two-edged sword of God's Word has been exchanged for a butter knife. The pastor — the shepherd (ποιμήν, *poimēn*) whom Christ appointed to feed His sheep — has become a "pasta": a dish that takes on whatever sauce the consumer demands. If the people want sweet sauce, the pasta is served sweet. If they want mild sauce, the pasta is served mild. If they want no sauce at all — just comfort food with no bite — the pasta obliges. The Word of God, which is living and active (Hebrews 4:12), is reduced to a lifeless carbohydrate, seasoned to taste.

在整個新教界，一場瘟疫正蔓延開來——不是來自外部的逼迫，而是來自內部的妥協。在無數的講台上，上帝之道那銳利的兩刃劍已被換成了奶油刀。牧師——基督所設立來餵養祂

羊群的牧羊人（ποιμήν, *poimēn*）——已然變成了「義大利麵」（pasta）：一道根據消費者口味隨意搭配醬汁的菜餚。人們想要甜醬，麵就上甜醬。人們想要溫和的醬，麵就上溫和的醬。如果人們什麼醬都不要——只要毫無刺激的舒適食物——麵也照辦不誤。上帝的道本是活潑且有功效的（希伯來書4:12），如今卻被貶為了毫無生命力的碳水化合物，按口味調味。

This essay is a warning. It is written with trembling hands and a grieved heart, for the issue at hand is not merely academic or denominational — it touches the very honor of the Lord Jesus Christ and the eternal destiny of souls.

本文是一篇警告。它是以顫抖的雙手和沉痛的心撰寫的，因為所涉及的問題不僅僅是學術性的或宗派性的——它關乎主耶穌基督的榮耀和靈魂的永恆歸宿。

PART ONE 第一部分: THE BIBLICAL WARNING 聖經的警告

I. Paul's Prophecy: Itching Ears 保羅的預言：發癢的耳朵

The Apostle Paul, writing to his young disciple Timothy near the end of his life, gave one of the most haunting prophecies in all of Scripture:

使徒保羅在他生命的末了，寫信給他年輕的門徒提摩太時，給出了整本聖經中最令人戰慄的預言之一：

2 Timothy 4:3–4 提摩太後書 **4:3–4**

Koine Greek (希臘文原文, NA28):

ἔσται γὰρ καιρὸς ὅτε τῆς ὑγιαινούσης διδασκαλίας οὐκ ἀνέξονται, ἀλλὰ κατὰ τὰς ἰδίας ἐπιθυμίας ἑαυτοῖς ἐπισωρεύσουσιν διδασκάλους κνηθόμενοι τὴν ἀκοήν, καὶ ἀπὸ μὲν τῆς ἀληθείας τὴν ἀκοὴν ἀποστρέψουσιν, ἐπὶ δὲ τοὺς μύθους ἐκτραπήσονται.

Transliteration (音譯):

Estai gar kairos hote tēs hygiainousēs didaskalias ouk anexontai, alla kata tas idias epithymias heautois episōreusousin didaskalous knēthomenoi tēn akoēn, kai apo men tēs alētheias tēn akoēn apostrepsousin, epi de tous mythous ektrapēsontai.

Syriac Peshitta (敘利亞文別西大譯本):

ܐܠܐ ܐܬܝ ܐܝܬ ܕܒܗ ܠܐ ܢܣܒܠܘܢ ܠܬܘܫܒܚܬܐ ܕܫܠܡܐ ܐܠܐ ܠܦܟܚ ܕܝܠܗܘܢ ܢܟܢܫܘ ܠܗܘܢ ܡܠܦܢܐ ܕܢܫܬܡܥܘܢ ܒܐܕܢܐ ܘܡܢ ܫܡܥܬܐ ܢܗܦܟܘܢ ܐܕܢܗܘܢ ܘܥܠ ܣܦܘܪܐ ܢܬܦܢܘ

Transliteration (音譯):

Nehwe geyr zavna d'l'yulpana ḥlima la neshtamʿun, ela ayk rgigathhun nesgun l'nafsh'hun malfane b'ḥutḥata d'meshmaʿthhun.

Translation (翻譯):

"For there will come a time when they will not endure sound doctrine, but according to their own desires they will heap up for themselves teachers, having itching ears; and they will turn their ears away from the truth and be turned aside to myths."

「因為時候要到，人必不能忍受純正的教訓，反而按著自己的私慾，因為耳朵發癢，就為自己堆積許多師傅；他們要掩耳不聽真道，偏向虛構的言語。」

Let us pay careful attention to Paul's language. The Greek word **κνηθόμενοι** (*knēthomenoi*), from the root **κνήθω** (*knēthō*), means "to scratch, to tickle." It is a medical metaphor — the ear is afflicted with an itch, and the person craves scratching. The word is in the *middle/passive voice*, signifying that the hearers bring this condition upon themselves. They do not merely happen to hear false teaching; they actively seek it out. Their **ἐπιθυμίαι** (*epithymiai*, "lusts, desires") drive their selection of teachers. The Syriac Peshitta renders this with the vivid phrase ܒܚܘܫܒܚܬܐ ܕܫܡܥܬܐ (*b'ḥutḥata d'meshmaʿthhun*), "in the itching of their hearing" — the very organ of reception has become diseased.

讓我們仔細注意保羅的用語。希臘文 **κνηθόμενοι** (*knēthomenoi*)，源自詞根 **κνήθω** (*knēthō*)，意思是「搔、搔癢」。這是一個醫學比喻——耳朵受到癢的折磨，患者渴望被搔抓。這個詞採用的是關身語態/被動語態，表明聽眾是自己招致了這種狀況。他們不只是碰巧聽到了假教訓，而是主動尋找它。他們的 **ἐπιθυμίαι**（*epithymiai*，「私慾、慾望」）驅動了他們對教師的選擇。敘利亞文別西大譯本以生動的短語 ܒܥܘܬܐ ܕܡܫܡܥܬܐ（*b'ḥutḥata d'meshmaʿthhun*）來呈現，即「在他們聽覺的發癢中」——接收真道的器官本身已經病了。

Moreover, the word **ἐπισωρεύσουσιν** (*episōreusousin*), "they will heap up," paints a picture of accumulation — not just one false teacher, but a great pile of them, a mountain of preachers all competing to scratch the itch. This is the consumer church: shopping for spiritual satisfaction the way one shops for pasta sauce.

此外，**ἐπισωρεύσουσιν**（*episōreusousin*），「他們會堆積起來」，描繪了一幅累積的畫面——不只一個假教師，而是一大堆，一座山一般的傳道人，競相搔癢。這就是消費型教會：用購買義大利麵醬的方式來選購屬靈滿足。

The result? They turn from **ἀληθείας** (*alētheias*, "truth") to **μύθους** (*mythous*, "myths, fables"). The word *mythos* does not refer merely to fairy tales. It refers to constructed narratives — human fabrications, "feel-good" stories that replace the granite reality of God's revealed Word with the papier-mâché of human philosophy.

結果呢？他們從 **ἀληθείας**（*alētheias*，「真理」）轉向了 **μύθους**（*mythous*，「虛構的言語、荒誕的說法」）。*mythos* 一詞不僅僅指童話故事，更指人為建構的敘事——人的編造物，用人類哲學的紙糊來代替上帝所啟示之道的堅石實質的「感覺良好」故事。

II. Paul's Anathema: Do Not Tamper with the Gospel 保羅的咒詛：不可篡改福音
Paul did not merely predict the problem; he pronounced the divine curse upon it:

保羅不僅僅預言了這個問題，他還宣告了神聖的咒詛：

Galatians 1:8–9 加拉太書 **1:8–9**

Koine Greek (希臘文原文):

ἀλλὰ καὶ ἐὰν ἡμεῖς ἢ ἄγγελος ἐξ οὐρανοῦ εὐαγγελίζηται ὑμῖν παρ' ὃ εὐηγγελισάμεθα ὑμῖν, ἀνάθεμα ἔστω. ὡς προειρήκαμεν, καὶ ἄρτι πάλιν λέγω· εἴ τις ὑμᾶς εὐαγγελίζεται παρ' ὃ παρελάβετε, ἀνάθεμα ἔστω.

Transliteration:

alla kai ean hēmeis ē angelos ex ouranou euangelizētai hymin par' ho euēngelisametha hymin, anathema estō. hōs proeirēkamen, kai arti palin legō: ei tis hymas euangelizetai par' ho parelabete, anathema estō.

Translation (翻譯):

"But even if we, or an angel from heaven, should preach to you a gospel contrary to what we have preached to you, let him be accursed (ἀνάθεμα, *anathema*)! As we have said before, so now I say again: if anyone is preaching to you a gospel contrary to what you received, let him be accursed!"

「但即便是我們，或是天上來的使者，若傳另一個福音給你們，與我們所傳給你們的不同，他就應當被詛咒（ἀνάθεμα, *anathema*）！我們以前說過的，現在再說：無論誰傳另一個福音給你們，與你們所領受的不同，他就應當被詛咒！」

The word **ἀνάθεμα** (*anathema*) in the Koine is the strongest possible term of condemnation — it means to be devoted to destruction, handed over to the wrath of God. Paul says this not once but twice — and he includes even himself and angels in the scope of this warning. The Gospel is not Paul's personal property to modify. It is not the pastor's personal property to adapt to market trends. It belongs to God, and to tamper with it is to invite the severest judgment of heaven.

希臘文 **ἀνάθεμα**（*anathema*）是最嚴厲的定罪用語——意思是被交付毀滅，交在上帝的憤怒之下。保羅不只說了一次，而是兩次——而且他甚至把自己和天使都包含在這個警告的

範圍之內。福音不是保羅的私有財產可以修改。它不是牧師的私有財產可以配合市場趨勢來調整。它屬於上帝，篡改它就是招惹天上最嚴厲的審判。

III. The Critical Witness of Matthew 5:19 — The Hebrew Testimony 馬太福音5:19的關鍵見證——希伯來文證詞

Of all the verses relevant to this crisis, perhaps none is more devastating to the "pasta pastor" than the words of the Lord Jesus Himself in the Sermon on the Mount:

在所有與這場危機相關的經文中，或許沒有比主耶穌在登山寶訓中親口說的話對「義大利麵牧師」更具毀滅性的了：

Matthew 5:19 馬太福音 5:19

Koine Greek (希臘文原文, NA28):

Ὃς ἐὰν οὖν λύσῃ μίαν τῶν ἐντολῶν τούτων τῶν ἐλαχίστων καὶ διδάξῃ οὕτως τοὺς ἀνθρώπους, ἐλάχιστος κληθήσεται ἐν τῇ βασιλείᾳ τῶν οὐρανῶν· ὃς δ' ἂν ποιήσῃ καὶ διδάξῃ, οὗτος μέγας κληθήσεται ἐν τῇ βασιλείᾳ τῶν οὐρανῶν.

Transliteration:

Hos ean oun lysē mian tōn entolōn toutōn tōn elachistōn kai didaxē houtōs tous anthrōpous, elachistos klēthēsetai en tē basileia tōn ouranōn; hos d' an poiēsē kai didaxē, houtos megas klēthēsetai en tē basileia tōn ouranōn.

Syriac Peshitta (敘利亞文別西大譯本):

ܠܐܢܫ̈ܐ ܗܟܢܐ ܠܡܠܦ̈ܢܐ ܕܠܐ ܢܛܘܪ ܠܦ̈ܘܩܕܢܐ ܗܠܝܢ ܕܙܥ̈ܘܪܐ ܒܡܠܟܘܬܐ ܕܫܡܝܐ ܢܬܩܪܐ ܙܥ̈ܘܪ ܗܘ ܒܡܠܟܘܬܐ ܕܫܡܝܐ ܢܬܩܪܐ ܪܒ ܗܘ ܕܢܛܘܪ ܘܢܠܦ̈ ܐܦ ܗܟܢܐ ܠܐܢܫ̈ܐ ܕܢܥܒܕ ܘܢܠܦ̈

Transliteration:

Kul man hakil d'neshrē ḥad men puqdane halein zʿura w'nallef hakana l'bnay-nasha, bṣira netqre b'malkutha d'shmaya; kul deyn d'neʿbed w'nallef, hana rabba netqre b'malkutha d'shmaya.

Standard English Translation (標準英文翻譯):

"Therefore whoever relaxes one of the least of these commandments and teaches others to do the same will be called least in the kingdom of heaven, but whoever does them and teaches them will be called great in the kingdom of heaven."

「所以，無論何人廢掉這些誡命中最小的一條，又教訓人這樣做，他在天國要稱為最小的。但無論何人遵行這些誡命，又教訓人遵行，他在天國要稱為大的。」

The Greek verb **λύσῃ** (*lysē*), from **λύω** (*lyō*), means "to loose, to dissolve, to break, to annul." This is precisely what the "pasta pastor" does: he *loosens* the commandments of God. He does not necessarily deny them outright; he *dissolves* them, dilutes them, makes them palatable — like melting a hard truth into a soft sauce.

希臘文動詞 **λύσῃ**（*lysē*），來自 **λύω**（*lyō*），意思是「解開、溶解、打破、廢除」。這正是「義大利麵牧師」所做的：他鬆開了上帝的誡命。他不一定公開否認它們，而是溶解它們、稀釋它們、使它們變得適口——就像把堅硬的真理融化成柔軟的醬汁。

In the Greek text, the consequence appears to be being called **ἐλάχιστος** (*elachistos*, "least") in the kingdom of heaven. Many modern pastors have therefore comforted themselves: "Well, at least I will still be *in* the kingdom — just the smallest."

在希臘文本中，其後果看起來是在天國中被稱為 **ἐλάχιστος**（*elachistos*，「最小的」）。因此，許多現代牧師寬慰自己：「嗯，至少我仍然在天國裡面——只是最小的而已。」

But the Hebrew text tells a far more terrifying story.

然而，希伯來文本講述了一個遠更恐怖的故事。

Hebrew text from the Vatican Manuscript (Vat. Ebr. 100) 梵蒂岡手稿希伯來文 (Vat. Ebr. 100):

The Vatican manuscript *Vat. Ebr. 100*, one of the important witnesses to the Hebrew Gospel of Matthew (distinct from the Shem-Tob text, and considered by scholars to be a more faithful witness to an earlier Hebrew tradition, as it openly acknowledges Yeshua as the Messiah), preserves a reading of Matthew 5:19 that is profoundly different from the Greek in its severity. Scholars who have studied the Hebrew Gospel traditions — including the related Shem-Tob, Du Tillet, and Münster manuscripts — have noted that in the Hebrew textual tradition of this verse, the word used for the consequence of loosening the commandments is not merely "to be called small." The key Hebrew reading employs the verb:

梵蒂岡手稿 *Vat. Ebr. 100*，希伯來文馬太福音的重要見證之一（有別於 Shem-Tob 版本，被學者認為是更忠實於早期希伯來傳統的見證，因為它公開承認耶穌就是彌賽亞），保存了馬太福音5:19的一個讀法，其嚴厲程度與希臘文有著深刻的不同。研究希伯來福音傳統的學者們——包括相關的 Shem-Tob、Du Tillet 和 Münster 手稿——注意到，在這節經文的希伯來文本傳統中，用來描述廢掉誡命之後果的詞，不僅僅是「被稱為小的」。希伯來文的關鍵讀法使用了動詞：

יְאֻבַּד (*ye'aved*) — "he shall be DESTROYED / he shall PERISH"

יְאֻבַּד（*ye'aved*）——「他必被毀滅 / 他必滅亡」

The Hebrew root **א-ב-ד** (*alef-bet-dalet*, the root ʾ-*b*-*d*) is the root of **אָבַד** (*'avad*), meaning "to perish, to be destroyed, to be utterly lost." This is the same root used in some of the most severe warnings of the Hebrew Bible: it appears in Deuteronomy 28:20 ("until you are destroyed"), in Psalm 1:6 ("the way of the wicked shall perish"), and in many other passages describing total annihilation.

希伯來文詞根 **א-ב-ד**（*alef-bet-dalet*，詞根 ʾ-*b*-*d*）是 **אָבַד**（*ʼavad*）的詞根，意思是「滅亡、被毀滅、徹底失喪」。這與希伯來聖經中一些最嚴厲警告所用的詞根相同：它出現在申命記28:20（「直到你滅亡」）、詩篇1:6（「惡人的道路必滅亡」）以及許多其他描述完全毀滅的經文中。

This is no minor demotion. This is destruction.

這不是微小的降級。這是毀滅。

The Hebrew Matthew, therefore, does not merely say that the one who loosens the commandments and teaches others to do so will be "the smallest in the kingdom." It says he will be **destroyed** — **יְאֻבַּד** (*ye'aved*). He will not merely lose rank; he will lose his soul. This reading aligns with the overall tenor of Jesus' teaching in Matthew, where He warns in Matthew 7:21–23 that many who say "Lord, Lord" will be told "I never knew you; depart from Me" (ἀποχωρεῖτε ἀπ' ἐμοῦ, *apochōreite ap' emou*), and in Matthew 5:20, the very next verse, where Jesus states plainly that unless one's righteousness *exceeds* that of the scribes and Pharisees, one will **not enter** the kingdom of heaven at all.

因此，希伯來文馬太福音不僅僅說那個廢掉誡命並教導他人這樣做的人將是「天國中最小的」。它說他將被毀滅——**יְאֻבַּד**（*ye'aved*）。他不僅僅會失去地位，他會失去他的靈魂。這一讀法與耶穌在馬太福音整體教導的基調一致：祂在馬太福音7:21–23中警告說，許多說「主啊，主啊」的人會被告知「我從來不認識你們，你們這些作惡的人，離開我去吧」（ἀποχωρεῖτε ἀπ' ἐμοῦ, *apochōreite ap' emou*）；而在馬太福音5:20——緊接著的下一節——耶穌明確地說，除非一個人的義超過文士和法利賽人的義，否則他斷不能進入天國。

Pastor, do you hear this? You who loosen, dissolve, water down, and twist the commandments of God to please the itching ears of your congregation — the Hebrew witness says **יְאֻבַּד** — you will be **destroyed**. Not merely diminished. Destroyed.

牧師，你聽見了嗎？你這個為了取悅會眾發癢的耳朵而鬆開、溶解、稀釋、扭曲上帝誡命的人——希伯來文的見證說 **יְאֻבַּד**——你將被毀滅。不僅僅是被縮小。是被毀滅。

IV. The Vomit of the Lord: Revelation 3:15–16 主的嘔吐：啟示錄 **3:15–16**

The Lord Jesus, speaking to the church at Laodicea — a church comfortable, rich, and self-satisfied — utters words of visceral disgust:

主耶穌對老底嘉教會——一間舒適、富足且自我滿足的教會——說出了發自肺腑的厭惡之言：

Revelation 3:15–16 啟示錄 3:15–16

Koine Greek (希臘文原文):

οἶδά σου τὰ ἔργα, ὅτι οὔτε ψυχρὸς εἶ οὔτε ζεστός. ὄφελον ψυχρὸς ἦς ἢ ζεστός. οὕτως, ὅτι χλιαρὸς εἶ καὶ οὔτε ζεστὸς οὔτε ψυχρός, μέλλω σε ἐμέσαι ἐκ τοῦ στόματός μου.

Transliteration:

Oida sou ta erga, hoti oute psychros ei oute zestos. Ophelon psychros ēs ē zestos. Houtōs, hoti chliaros ei kai oute zestos oute psychros, mellō se emesai ek tou stomatos mou.

Translation (翻譯):

"I know your works: you are neither cold nor hot. Would that you were either cold or hot! So, because you are lukewarm, and neither hot nor cold, I am about to vomit you out of My mouth."

「我知道你的行為，你也不冷也不熱。我巴不得你或冷或熱。你既如溫水，也不冷也不熱，我必從我口中把你吐出去。」

The word **ἐμέσαι** (*emesai*), from **ἐμέω** (*emeō*), means "to vomit, to spew out." This is not a gentle word. Christ is saying that the lukewarm church — the church that has mixed the hot fire of God's truth with the cold water of worldly compromise — produces a nauseating, tepid mixture that He cannot stomach. He will vomit it out.

ἐμέσαι（*emesai*），來自 **ἐμέω**（*emeō*），意思是「嘔吐、吐出」。這不是一個溫柔的詞。基督在說，不冷不熱的教會——那把上帝真理的灼熱之火與世俗妥協的冷水混合在一起的教會——所產出的是令人作嘔的溫吞混合物，祂無法容忍。祂要把它吐出來。

The "pasta pastor" who serves watered-down truth, who adjusts the gospel to consumer preferences, who avoids the doctrines of sin, repentance, hell, the cross, and the holiness of God — this is precisely the lukewarm mixture that provokes Christ's nausea. The church that has become a spiritual restaurant, catering to taste rather than proclaiming truth, is a church that Christ threatens to vomit out of His mouth.

那個端上稀釋真理的「義大利麵牧師」，那個根據消費者偏好調整福音的人，那個迴避關於罪、悔改、地獄、十字架和上帝聖潔之教義的人——這正是引起基督作嘔的不冷不熱之混合物。那個已成為屬靈餐廳、迎合口味而非宣講真理的教會，就是基督威脅要從祂口中吐出的教會。

V. Jesus' Denunciation of Those Who Nullify God's Word 耶穌對那些廢棄上帝之道者的譴責

In Matthew 15:6–9 (and its parallel Mark 7:6–13), Jesus confronts the Pharisees and scribes who had nullified the Word of God for the sake of their traditions:

在馬太福音15:6–9（及其平行經文馬可福音7:6–13）中，耶穌面對面質問那些為了自己的傳統而廢棄上帝之道的法利賽人和文士：

Matthew 15:8–9 馬太福音 **15:8–9**

Koine Greek:

ὁ λαὸς οὗτος τοῖς χείλεσίν με τιμᾷ, ἡ δὲ καρδία αὐτῶν πόρρω ἀπέχει ἀπ' ἐμοῦ· μάτην δὲ σέβονταί με διδάσκοντες διδασκαλίας ἐντάλματα ἀνθρώπων.

Transliteration:

Ho laos houtos tois cheilesin me tima, hē de kardia autōn porrō apechei ap' emou; matēn de sebontai me didaskontes didaskalias entalmata anthrōpōn.

Translation:

"This people honors Me with their lips, but their heart is far from Me; in vain do they worship Me, teaching as doctrines the commandments of men."

「這百姓用嘴唇尊敬我，心卻遠離我。他們將人的吩咐當作道理教導人，所以敬拜我也是枉然。」

The word **μάτην** (*matēn*) — "in vain" — is a devastating verdict. All the worship, all the singing, all the programs, all the sermons — if they teach **ἐντάλματα ἀνθρώπων** (*entalmata anthrōpōn*, "commandments of men") instead of the commandments of God, it is all **vain**, empty, worthless. The pasta may look beautiful on the plate, but to Christ it is a dish served **in vain**.

μάτην（*matēn*）——「枉然」——是一個毀滅性的判決。所有的敬拜、所有的詩歌、所有的節目、所有的講道——如果它們教導的是 **ἐντάλματα ἀνθρώπων**（*entalmata anthrōpōn*，「人的吩咐」）而不是上帝的誡命，那一切都是枉然的、空洞的、毫無價值的。義大利麵在盤子上也許看起來很美，但對基督而言，它是枉然端上的一道菜。

PART TWO 第二部分: WHAT DOES A GOOD PASTOR LOOK LIKE? 好牧師是什麼樣的？

The Teachings of Jesus and Paul on Faithful Shepherding 耶穌和保羅關於忠心牧養的教導

Having established the severity of the warning, we must now turn to the positive model. What does the Lord require of His pastors? The Scriptures are not silent.

在確立了警告的嚴厲性之後，我們現在必須轉向正面的典範。主對祂的牧者有什麼要求？聖經並非沉默的。

1. The Good Shepherd Lays Down His Life (John 10:11, 14) 好牧人為羊捨命（約翰福音**10:11, 14**）

Koine Greek: ἐγώ εἰμι ὁ ποιμὴν ὁ καλός. ὁ ποιμὴν ὁ καλὸς τὴν ψυχὴν αὐτοῦ τίθησιν ὑπὲρ τῶν προβάτων.

Egō eimi ho poimēn ho kalos. Ho poimēn ho kalos tēn psychēn autou tithēsin hyper tōn probatōn.

"I am the good shepherd. The good shepherd lays down his life for the sheep." /「我是好牧人。好牧人為羊捨命。」

Exegesis (釋經): The word **καλός** (*kalos*) means not merely "good" in a moral sense but "beautiful, noble, excellent." The good pastor is one who is willing to suffer loss — loss of popularity, loss of income, loss of reputation — for the sake of the sheep's true spiritual welfare. He does not feed them what they want; he gives them what they need, even if it costs him everything. A "pasta" adjusts to the consumer; a pastor sacrifices for the flock.

釋經：**καλός**（*kalos*）不僅僅是道德意義上的「好」，還有「美好的、高貴的、卓越的」的意思。好牧者是願意為了羊群真正的屬靈福祉而承受損失——失去人氣、失去收入、失去名聲——的人。他不是餵他們想要的，而是給他們所需要的，即使這使他付上一切代價。「義大利麵」迎合消費者；牧師為羊群犧牲。

2. The Pastor Must Feed the Sheep, Not Himself (John 21:15–17; Ezekiel 34:2–3) 牧者必須餵養羊群，而非餵養自己（約翰福音**21:15–17**；以西結書**34:2–3**）

Three times the risen Lord asked Peter: **Βόσκε τὰ ἀρνία μου** (*Boske ta arnia mou*, "Feed My lambs"), **Ποίμαινε τὰ πρόβατά μου** (*Poimaine ta probata mou*, "Shepherd

My sheep"), **Βόσκε τὰ πρόβατά μου** (*Boske ta probata mou*, "Feed My sheep"). The verb **βόσκω** (*boskō*) means to pasture, to provide nourishment. This is not entertainment. This is not positive affirmation. This is feeding — the hard, daily work of providing the solid food of God's Word.

復活的主三次問彼得：**Βόσκε τὰ ἀρνία μου**（*Boske ta arnia mou*，「你餵養我的小羊」），**Ποίμαινε τὰ πρόβατά μου**（*Poimaine ta probata mou*，「你牧養我的羊」），**Βόσκε τὰ πρόβατά μου**（*Boske ta probata mou*，「你餵養我的羊」）。動詞 **βόσκω**（*boskō*）意為放牧、提供營養。這不是娛樂。這不是正面肯定。這是餵養——提供上帝之道堅實食物的艱苦日常工作。

God thunders through Ezekiel: "Woe to the shepherds of Israel who only feed themselves! Should not shepherds feed the flock?" (Ezekiel 34:2). The pastor who adjusts the message to grow his audience, to protect his salary, to maintain his platform — he is feeding *himself*, not the sheep.

上帝透過以西結雷霆般地宣告：「以色列的牧人有禍了！你們只知牧養自己。牧人豈不當牧養群羊嗎？」（以西結書34:2）。那個為了擴大受眾、保護薪水、維持平台而調整信息的牧師——他是在餵養自己，而非羊群。

3. The Pastor Must Preach the Word — In Season and Out (2 Timothy 4:2) 牧者必須傳道——無論得時不得時（提摩太後書**4:2**）

Koine Greek: κήρυξον τὸν λόγον, ἐπίστηθι εὐκαίρως ἀκαίρως, ἔλεγξον, ἐπιτίμησον, παρακάλεσον, ἐν πάσῃ μακροθυμίᾳ καὶ διδαχῇ.

Kēryxon ton logon, epistēthi eukairōs akairōs, elenxon, epitimēson, parakaleson, en pasē makrothymia kai didachē.

Syriac Peshitta: ܟܪܘܙ ܡܠܬܐ ܒܥܕܢ ܣܟܠ ܠܟ، ܠܐ ܒܥܕܢ ܠܐ ܒܥܕܢ ܠܐ ܒܥܕܢ ܡܘܒܚ ܠܟ ܘܙܟܪ ܠܡܠܦܢܘܬܟ ܒܣܒܪ

Akrez miltha w'qum b'ḥapiṭutha b'zavna w'dla zavna, akes w'kawwen b'kulleh magreth ruḥa w'yulpana.

"Preach the word; be ready in season and out of season; reprove, rebuke, exhort, with complete patience and teaching." /「務要傳道，無論得時不得時，總要專心；並用百般的忍耐和各樣的教訓責備人、警戒人、勸勉人。」

Exegesis: The imperative **κήρυξον** (*kēryxon*) — "proclaim!" — is the word of a herald, a royal messenger delivering the king's decree without alteration. The herald does not poll the crowd to see what they want to hear. The three verbs that follow — **ἔλεγξον** (*elenxon*, "reprove, convict"), **ἐπιτίμησον** (*epitimēson*, "rebuke"), and **παρακάλεσον** (*parakaleson*, "exhort, encourage") — form a triad: two are negative (convicting, rebuking) and one is positive (encouraging). The faithful pastor does not avoid the negative two-thirds of his commission.

釋經：命令式 **κήρυξον**（*kēryxon*）——「宣講！」——是傳令官、王的使者毫不改動地傳達國王旨意的用語。傳令官不會對群眾做民意調查看他們想聽什麼。緊接著的三個動詞——**ἔλεγξον**（*elenxon*，「責備、定罪」）、**ἐπιτίμησον**（*epitimēson*，「警戒」）和**παρακάλεσον**（*parakaleson*，「勸勉、鼓勵」）——構成一個三聯體：兩個是消極的（定罪、警戒），一個是積極的（鼓勵）。忠心的牧師不會迴避他使命中消極的三分之二。

4. The Pastor Must Guard Sound Doctrine (Titus 1:9; 1 Timothy 4:16) 牧者必須持守純正的教義（提多書**1:9**；提摩太前書**4:16**）

Koine Greek (Titus 1:9): ἀντεχόμενον τοῦ κατὰ τὴν διδαχὴν πιστοῦ λόγου, ἵνα δυνατὸς ᾖ καὶ παρακαλεῖν ἐν τῇ διδασκαλίᾳ τῇ ὑγιαινούσῃ καὶ τοὺς ἀντιλέγοντας ἐλέγχειν.

"He must hold firm to the trustworthy word as taught, so that he may be able to give instruction in sound doctrine and also to rebuke those who contradict it." /「堅守所教真實的道理，就能將純正的教訓勸化人，又能把爭辯的人駁倒了。」

The word **ἀντεχόμενον** (*antechomenon*) means "to hold firmly, to cling to." The faithful pastor clings to the Word as a drowning man clings to a lifeline. He does not let go when the cultural winds blow. The "pasta pastor," by contrast, lets go of the Word every time a new survey of "felt needs" comes in.

ἀντεχόμενον（*antechomenon*）意思是「緊緊抓住、依附」。忠心的牧師緊緊抓住道，就像溺水的人緊緊抓住救生索。當文化的風吹來時，他不會放手。相比之下，「義大利麵牧師」每次有新的「感覺需要」調查進來時就放手了。

5. The Pastor Must Not Be a People-Pleaser (Galatians 1:10) 牧者不可討人的喜歡（加拉太書**1:10**）

Koine Greek: εἰ ἔτι ἀνθρώποις ἤρεσκον, Χριστοῦ δοῦλος οὐκ ἂν ἤμην.

Ei eti anthrōpois ēreskon, Christou doulos ouk an ēmēn.

"If I were still trying to please men, I would not be a servant of Christ." /「我若仍舊討人的喜歡，我就不是基督的僕人了。」

Exegesis: Paul draws an absolute dichotomy: people-pleasing and Christ-serving are mutually exclusive. The verb **ἤρεσκον** (*ēreskon*), "to please, to accommodate," stands in direct opposition to being a **δοῦλος** (*doulos*, "slave, bond-servant") of Christ. The pastor who takes a congregational opinion poll before deciding what to preach has already revealed whom he serves.

釋經：保羅劃出了一個絕對的二分法：討人歡喜與服事基督是互相排斥的。動詞 **ἤρεσκον**（*ēreskon*，「取悅、迎合」）與作基督的 **δοῦλος**（*doulos*，「奴僕、僕人」）直接對立。那個在決定講什麼之前先做會眾民意調查的牧師，已經暴露了他所服事的是誰。

6. The Pastor Must Be a Steward, Not an Owner (1 Corinthians 4:1–2) 牧者必須作管家，而非主人（哥林多前書**4:1–2**）

Koine Greek: οὕτως ἡμᾶς λογιζέσθω ἄνθρωπος ὡς ὑπηρέτας Χριστοῦ καὶ οἰκονόμους μυστηρίων θεοῦ. ὧδε λοιπὸν ζητεῖται ἐν τοῖς οἰκονόμοις, ἵνα πιστός τις εὑρεθῇ.

"This is how one should regard us, as servants of Christ and stewards of the mysteries of God. Moreover, it is required of stewards that they be found faithful." /「人應當以我們為基督的僕人，為上帝奧祕事的管家。所求於管家的，是要他有忠心。」

The word **οἰκονόμους** (*oikonomous*, "stewards, household managers") means the pastor is managing *someone else's household*. The Gospel is not his to re-brand. The doctrines are not his to redesign. He is a steward — **πιστός** (*pistos*, "faithful") is the only qualification that matters. As John MacArthur has powerfully stated: "The preacher is not a chef; he's a waiter. God doesn't want you to make the meal; He just wants you to deliver it to the table without messing with it."

οἰκονόμους（*oikonomous*，「管家、家務管理者」）意味著牧師管理的是別人的家。福音不是他的、可以重新包裝。教義不是他的、可以重新設計。他是一個管家——**πιστός**（*pistos*，「忠心的」）是唯一重要的資格。正如約翰·麥克乃瑟有力地說過：「傳道人不是廚師，他是服務生。上帝不要你做這頓飯，祂只要你把它原封不動地送到桌上。」

THE QUESTION 問題: IS YOUR PASTOR A "PASTOR" OR A "PASTA"? 你的牧師是「牧師」還是「義大利麵」？

Reader, I now put the question to you directly: Is the man who stands in the pulpit of your church a **pastor** or a **pasta**?

讀者，我現在直接向你提出這個問題：站在你教會講台上的那個人是一個牧師還是一碟義大利麵？

Does he preach the whole counsel of God (Acts 20:27: πᾶσαν τὴν βουλὴν τοῦ θεοῦ, *pasan tēn boulēn tou theou*), or does he select only the comfortable portions? Does he

confront sin, or does he avoid it? Does he preach the cross in its full offense, or does he sand down its rough edges? Does he call for repentance (**μετάνοια**, *metanoia*), or does he merely offer affirmation? Does he warn of hell and judgment, or does he speak only of love and blessing?

他傳講上帝全部的旨意嗎（使徒行傳20:27：πᾶσαν τὴν βουλὴν τοῦ θεοῦ, *pasan tēn boulēn tou theou*），還是只選擇令人舒適的部分？他面對罪嗎，還是迴避它？他傳講十字架的全部冒犯性嗎，還是磨掉了它粗糙的邊角？他呼召悔改（**μετάνοια**, *metanoia*）嗎，還是僅僅提供肯定？他警告地獄和審判嗎，還是只談論愛與祝福？

If the answer to these questions reveals that your pastor has become "pasta" — adjusting flavors to consumer demand — then remember the words of the Lord Jesus to the Laodicean church. That church too was comfortable, self-satisfied, and unaware of its wretchedness. And the Lord said: **μέλλω σε ἐμέσαι ἐκ τοῦ στόματός μου** — *"I am about to vomit you out of My mouth"* (Revelation 3:16).

如果這些問題的答案揭示出你的牧師已經變成了「義大利麵」——根據消費者需求調整口味——那麼請記住主耶穌對老底嘉教會的話。那間教會同樣舒適、自我滿足，對自己的悲慘一無所知。主說：**μέλλω σε ἐμέσαι ἐκ τοῦ στόματός μου**——「我必從我口中把你吐出去」（啟示錄3:16）。

A "pasta church" is a church that the Lord Jesus wants to vomit out. This is not hyperbole. This is the word of the risen, glorified Christ Himself.

「義大利麵教會」是主耶穌要吐出來的教會。這不是誇張。這是復活的、得榮耀的基督自己說的話。

PART THREE 第三部分: NOTES FROM THE GIANTS OF THE FAITH 信仰巨人的箴言

Charles Haddon Spurgeon (1834–1892) 司布真

Spurgeon, the "Prince of Preachers," fought this very battle in his own day during the famous **Downgrade Controversy** of the late 1880s. He watched as the Baptist Union in England drifted from biblical orthodoxy toward modernism — not primarily through a frontal attack on theology, but through a *methodological* shift: the desire to make Christianity more "palatable" to the modern world.

司布真,「講道王子」, 在他自己的時代中就打過這場仗——即1880年代末著名的**「降級爭議」(Downgrade Controversy)**。他目睹英國浸信會聯盟從聖經正統信仰漂向現代主義——主要不是通過對神學的正面攻擊, 而是通過一種方法論上的轉移:想要使基督教對現代世界更加「適口」的慾望。

Spurgeon wrote: *"Biblical truth is like the pinnacle of a steep, slippery mountain. One step away and you find yourself on the down-grade."* He further warned: *"When the old faith is gone, and enthusiasm for the gospel is extinct, it is no wonder that people seek something else in the way of delight. Lacking bread, they feed on ashes; rejecting the way of the Lord, they run greedily in the path of folly."*

司布真寫道:「聖經真理就像一座陡峭而滑溜之山的巔峰。離開一步, 你就發現自己在下坡路上了。」他進一步警告:「當古老的信仰消逝, 對福音的熱忱已熄, 難怪人們會去尋找其他的樂趣。缺乏糧餅, 他們就以灰為食;拒絕主的道路, 他們就貪婪地奔走在愚昧的路上。」

In one of his most stirring statements, Spurgeon declared: *"We who have had the gospel passed to us by martyr hands dare not trifle with it, nor sit by and hear it denied by traitors, who pretend to love it, but inwardly abhor every line of it."*

在他最激動人心的宣告之一中, 司布真說:「我們這些從殉道者手中接過福音的人, 豈敢輕忽它, 或坐在一旁聽著叛徒否認它——他們假裝愛它, 內心卻厭惡它的每一行字。」

Spurgeon's closing charge to the church of his generation rings across the centuries: *"Stand fast, my beloved, in the name of God. I, your brother in Christ, entreat you to*

abide in the truth. Quit yourselves like men. Be strong. The Lord sustain you, for Jesus' sake. Amen."

司布真對他那一代教會的最後囑咐，穿越了幾個世紀向我們響起：「站穩了，我所親愛的，奉上帝的名。我，你們在基督裡的弟兄，懇求你們持守真理。你們要作大丈夫。要剛強。願主保守你們，為了耶穌的緣故。阿們。」

John F. MacArthur Jr. (1939–) 約翰·麥克乃瑟

MacArthur has spent decades confronting what he calls the "market-driven church" philosophy. In his landmark work *Ashamed of the Gospel: When the Church Becomes Like the World*, he lays bare the pragmatism that has infected modern Protestantism:

麥克乃瑟花了數十年的時間對抗他所稱的「市場導向的教會」哲學。在他的里程碑式著作《以福音為恥：當教會變得像世界》中，他揭露了感染現代新教的實用主義：

MacArthur writes: *"The very essence of user-friendly church philosophy is rooted in catering to what people want rather than what God commands."* He adds: *"The weakness of the pulpit today does not stem from frantic cranks who harangue about hell; it is the result of men who compromise and who fear to speak God's Word powerfully, with conviction."*

麥克乃瑟寫道：「用戶友好型教會哲學的本質，就是根植於迎合人們想要的，而非上帝所命令的。」他又說：「今日講台的軟弱，不是來自那些歇斯底里地吼叫地獄的瘋子，而是來自那些妥協的人，那些害怕有力地、有確信地宣講上帝之道的人。」

On the subject of what constitutes real success in ministry, MacArthur states plainly: *"Real success is doing the will of God regardless of the consequences."* He warns against the market-driven methodology with these words: *"This new philosophy of ministry is altering the message the church conveys to the world... And what is now a methodological passion will become a theological aberration."*

關於什麼構成了事工中真正的成功，麥克乃瑟明確地說:「真正的成功，就是不顧後果地遵行上帝的旨意。」他以這些話警告市場導向的方法論:「這種新的事工哲學正在改變教會傳達給世界的信息……而現在的方法論熱情，將會變成神學上的偏差。」

Most pointedly, MacArthur observes: *"The preacher is not a chef; he's a waiter. God doesn't want you to make the meal; He just wants you to deliver it to the table without messing with it."*

最一針見血的是，麥克乃瑟觀察到:「傳道人不是廚師，他是服務生。上帝不要你做這頓飯；祂只要你把它原封不動地送到桌上。」

Pastor Stephen Tong 唐崇榮牧師 (1940–)

Rev. Stephen Tong (唐崇榮牧師), the foremost Chinese Reformed evangelical theologian and evangelist, founder of the Reformed Evangelical Church of Indonesia (歸正福音教會), has thundered from pulpits across Asia for over half a century with an uncompromising commitment to the Reformed faith and the integrity of the Gospel.

唐崇榮牧師，最傑出的華人歸正福音派神學家和佈道家，印尼歸正福音教會的創辦人，半個多世紀以來在亞洲各地的講台上以毫不妥協的歸正信仰和福音完整性之委身而發出雷霆之聲。

Pastor Tong has consistently proclaimed:「福音絕對不會因為時代進步而變得不需要，也不會因為時代改變而有所改變。」("The Gospel will never become unnecessary because of the progress of the times, nor will it change because the times change.")

唐牧師一貫宣告:「福音絕對不會因為時代進步而變得不需要，也不會因為時代改變而有所改變。」("The Gospel will never become unnecessary because of the progress of the times, nor will it change because the times change.")

His theology stands as a bulwark against the trend of cultural accommodation. Tong insists that the preacher must stand upon the authority of God's Word and not bow to

the spirit of the age. In his emphasis on the cultural mandate alongside the evangelical mandate, he has repeatedly taught that the church's mission is not to be "relevant" by lowering itself to the world's standard, but to transform culture by proclaiming the full, undiluted sovereignty of God. He once stated that a preacher who compromises the Word of God to fill the pews has already lost the authority by which he was called to preach — for if the Word is altered, it is no longer God's Word, and the preacher has made himself a false prophet.

他的神學是抵擋文化遷就潮流的堡壘。唐牧師堅持傳道人必須站立在上帝之道的權柄之上，不可向時代精神屈膝。在他同時強調文化使命與福音使命的過程中，他反覆教導：教會的使命不是通過降低自己到世界的標準來變得「相關」，而是通過宣講上帝完全的、未經稀釋的主權來轉化文化。他曾經說過，一個為了填滿座位而妥協上帝之道的傳道人，已經失去了他被呼召來傳道的權柄——因為如果道被改變了，它就不再是上帝的道，而那傳道人已經使自己成為了假先知。

Tong's prophetic voice stands as a witness to the Chinese-speaking world and beyond: the Gospel is not for sale, the truth is not negotiable, and the preacher is not a performer but a herald of the Most High God.

唐牧師的先知性聲音是對華語世界及更廣泛地區的見證：福音不是拿來賣的，真理不可以談判，傳道人不是表演者，而是至高上帝的傳令官。

CONCLUSION 結論

The crisis is real. The danger is present. The "pasta-fication" of the pulpit is not a minor trend — it is a cancer eating at the vital organs of the Protestant church.

危機是真實的。危險是現實的。講台的「義大利麵化」不是一個小趨勢——它是一種吞噬新教教會重要器官的癌症。

Paul warned us: the time would come when people would not endure **ὑγιαινούσης διδασκαλίας** (*hygiainousēs didaskalias*, "sound/healthy teaching") — and that time is now. Jesus warned us: whoever **λύσῃ** (*lysē*, "loosens") the commandments and teaches others to do the same faces the most severe consequences — and the Hebrew witness testifies that the consequence is not mere smallness but **destruction** — **יְאָבֵד** (*ye'aved*). Christ warned us: the lukewarm church, the church that is neither hot nor cold, the church that blends truth with compromise to create a palatable porridge — that church He will **ἐμέσαι** (*emesai*) — **vomit out of His mouth**.

保羅警告了我們：時候要到，人必不能忍受 **ὑγιαινούσης διδασκαλίας**（*hygiainousēs didaskalias*，「純正/健康的教訓」）——那時候就是現在。耶穌警告了我們：無論何人 **λύσῃ**（*lysē*，「廢掉」）誡命並教導他人這樣做，將面臨最嚴厲的後果——希伯來文見證表明，後果不僅僅是變小，而是毀滅——**יְאָבֵד**（*ye'aved*）。基督警告了我們：不冷不熱的教會，那個不冷也不熱的教會，那個把真理與妥協混合在一起、製造出適口稀粥的教會——祂要把那教會 **ἐμέσαι**（*emesai*）——從祂口中吐出去。

Let every pastor examine himself. Let every church examine its pulpit. And let every believer ask the question with holy seriousness:

讓每位牧師自我省察。讓每間教會審查它的講台。讓每位信徒以聖潔的嚴肅態度提出這個問題：

Is my church led by a Pastor — or by a Pasta?

我的教會是由一位牧師帶領——還是由一碟義大利麵帶領？

Is the man in the pulpit a **ποιμήν** (*poimēn*, a shepherd who lays down his life for the sheep), or is he a plate of pasta, shaped by whatever sauce the culture and the consumer demand — a dish so lukewarm and flavorless that the Lord Jesus Christ, the Head of the Church, threatens to spit it out?

站在講台上的那個人，是一位 **ποιμήν**（*poimēn*，為羊捨命的牧人），還是一碟義大利麵——被文化和消費者所要求的任何醬汁所塑形——一道如此不冷不熱又毫無味道的菜餚，以至於教會的元首主耶穌基督威脅要把它吐出來？

"Stand fast, my beloved, in the name of God... Quit yourselves like men. Be strong." — Charles H. Spurgeon

「站穩了，我所親愛的，奉上帝的名……你們要作大丈夫。要剛強。」——司布真

κήρυξον τὸν λόγον — **Preach the Word!**

ܐܟܪܙ ܡܠܬܐ — **Akrez Miltha!**

務要傳道！

Soli Deo Gloria. 惟獨榮耀歸於上帝。

Note on the Hebrew Matthew sources (關於希伯來文馬太福音來源的注釋): The Hebrew text of Matthew referenced in this essay draws from the manuscript tradition preserved in Vatican Manuscript Vat. Ebr. 100 (dated to the late 15th century, held in the Biblioteca Apostolica Vaticana), as well as the related Shem-Tob Hebrew Matthew tradition. These are distinct from modern Hebrew translations of the New Testament. While scholars debate the precise relationship between these Hebrew texts and a possible original Hebrew Matthew, the variant reading of יֹאבֵד ("he will perish/be destroyed") in Matthew 5:19 — as opposed to the Greek ἐλάχιστος κληθήσεται ("he will be called least") — is a textual witness worthy of serious attention, as it aligns with the overarching seriousness of Jesus' Sermon on the Mount and with the broader New Testament warnings against those who tamper with God's commandments.

本文引用的希伯來文馬太福音文本取自梵蒂岡手稿 *Vat. Ebr. 100*（年代約為*15*世紀末，藏於梵蒂岡宗座圖書館）所保存的手稿傳統，以及相關的 *Shem-Tob* 希伯來文馬太福音傳統。

這些與現代的新約希伯來文翻譯不同。雖然學者們對這些希伯來文本與可能的希伯來文原始馬太福音之間的精確關係仍有爭論，但馬太福音*5:19*中 יֹאבַד（「他會滅亡/被毀滅」）的異文讀法——相對於希臘文的 *ἐλάχιστος κληθήσεται*（「他將被稱為最小的」）——是一個值得認真對待的文本見證，因為它與耶穌登山寶訓的整體嚴肅性以及更廣泛的新約中對那些篡改上帝誡命之人的警告相一致。